A U M

There is a limit beyond which the sun, moon and the planets cannot rise, and when they reach their point of climax, they come down again. But the souls that have attained to perfection never come down again. —JAIN PRECEPT.

THEOSOPHY

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IN THE BEGINNING

GREAT events in the world spiritual come about so exactly in the order and on the impulsion of Nature that at the very moment of their consummation they are seldom recognized as of ultimate order and precedence by many participant in them. Hence, it is that in the nine years which have elapsed since the passing of Robert Crosbie, Founder of the United Lodge of Theosophists, an ever increasing perception of the vast importance of his work seen in its humble beginnings, has dawned upon the companions with whom he shared the vision and who were to provide its world-wide expansion, still strictly within the original lines of the program. Members of lodges of the United Lodge of Theosophists—large or small—may learn many an occult lesson and find true course of direction, in studying the following extracts from Robert Crosbie's letters written during the birth-time of this present Theosophical vehicle of the great Movement in its course down the ages. Each one, if he is a *worker*, can sustain himself on the knowledge that as he has striven to do the best he knows, he ever comes to know more, and can repeat as his own the words of Robert Crosbie: "For myself, I have an end in view in what I do; not my end, but something which includes many others—all if possible." The United Lodge of Theosophists is not personal, not sectarian; he works in its modulus for the betterment of all Humanity.

"The Theosophical meeting that you write of is much as I should imagine—they have missed the key as have so many others; they have become involved in the processes of life. I wonder if these unfortunates ever think what it was that H. P. B. founded? Was it any *branch*, or the people who belong to branches? 'Let it be understood that with the exoteric society H. P. B. has nothing to do.' That which was founded by H. P. B. was not the diversified aggregation now existing, *but something else which bore that name.* They might also consider the saying well known to them, 'If ye love me ye will keep my commandments.'

"The most painful experiences I have had in my Theosophical life

have been the witnessing of the negation of Theosophic principles by those professing them, and were it not my duty to put you in possession of the facts as I know them—facts which represent dangers which lie about us in our quest—I would not have spoken. You asked for the facts; I have them to give as I know them. It should be said that while we condemn the act, we never condemn the actor; for a Theosophist must recognize that failures are not irremediable if followed by undaunted struggles upwards, and for professing Theosophists who to our eyes appear to have strayed from the Path, we know that the time will come when the failure will be recognized and the struggle back will be hard. Such must necessarily have our pity and sympathy if we are true to the spirit of the Teachings. . . .

"Now possibly it may be seen what our Lodge stands for: the three objects as laid down by H. P. B. and Masters, and along the lines laid down by Them. No dogmatism, no personal followings, no spiritual authority. Thus each may follow his line of development with such assistance as may be afforded by those who have traveled further on the Path than himself, when such help is requested. In this way true discrimination is gained, and the bane of all spiritual movements, authority, dogmatism and their corollary, personal followings, avoided.

"I think your idea of making collations from the Teachers' writings and preparing for work later is all right—the proper thing to do . . . Your latest is . . . the best yet—so full of the most vital truths—things so easily comprehended by the wayfarer, and yet so full of the highest wisdom. It does me good.

"The introduction is in keeping with the statement below it. In fact we may take as part of our statement of policy, that 'The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization; it is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion. The work it has on hand and the end it keeps in view, are too absorbing and too lofty to leave it the time or inclination to take part in side issues.'

"This is where we stand, and where all true Theosophists should also. If our position is made clear to Theosophists generally, there will be not a few who will see the righteousness of the position. Much of our work in the future will be the presentation of our 'platform.' We have perceived and given it form; we should let as many as possible know that *it exists for them.* We may have something further to say later on."

"In our age it is well to consider what the Great Ones have done

and do. Age after age, year after year, They conserve the knowledge *and wait*, doing what They can, and how They can in accordance with cyclic law. Knowing this and doing thus, there can be no room for doubt and discouragement. 'Theosophy is for those who want it, and for none others.' We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, 'for the harvest is ready and the laborers are few.' Those who were entitled to the first invitation to the feast have had it, and now with many of these—sad to say—their ears are so dulled and their attention so diverted that no number of repetitions will reach them. Yet it must be held out *continually for all.* That is our work—our self-assumed work. We have the example in W. Q. J., in means, method and spirit, and in so doing serve that Great Lodge of which he was and is a great and devoted part."

"Much as it may seem like dogma, there is *but one philosophy;* there are Masters; there is Their Message; it is not dogma because it is a statement of fact, which each is invited to prove for himself—and shown how to do it. True knowledge has been lost to the world; the Masters restore it. They help those directly whom They can; those so helped help others directly and indirectly. The cycle has an upward—less material—tendency; it needs *right direction*, which the direct and indirect influence of the Message provides. Blessed are those who are able to perceive and take the direct way."

"We base our devotion and our efforts upon the nature of Those who gave the Message, and accept as safe, good, true and what is necessary, the lines that are to be found laid down in Their writings. Those who think that way, will work that way, and there is a solid basis for united effort in that position. Any other position can but lead to differences, to assumptions, to authorities. It is UNITY that the Movement needs among all who are attracted by the Message; that which will best bring it about is the true way, no matter what any one says. Neither Jesus nor H. P. B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers. So we have to hold to that which eliminates differences, not to pander to any form of religion near or far.

"H. P. B. once used a phrase that reads like this—have not the exact words—'A Theosophist who understands Theosophy in his own bigoted sectarian way.' I was wondering if our organizational friends might not call us that kind, in view of the fact that we do question their methods and practice. But do we question their methods and practice? I think not any methods whatever used for the *promulgation* of Theosophy, but only those that tend to *obscure* it. We also

point out the untheosophical nature of exclusive claims for persons or organizations. This charge will doubtless be made sometime against us by some one. We have a sound and effective reply. We are in sympathy with every movement made to promulgate the message of Theosophy—as such, and with every endeavor to apply that philosophy. While it is true that the principles of Theosophy are just as good and effective under any other name, yet the name is an indication of the source and true embodiment of those principles, and cannot be obscured or changed without some person or system of thought in the way of the seeker after truth. What can be the motive for this? Many, perhaps. Some person desires to be the exponent *par excellence*, knowing well that he will find those who will accede to his claims.

"Some organizations claim to be the spiritual organ of Theosophy. These embody separateness, cannot make for unity, and are foreign to the spirit and genius of Theosophy. Theosophy is a Message; should be made accessible to all without intermediaries or would-be interpreters; should be presented as delivered, and its existence as an all-inclusive philosophy continually held forth. Societies who do not do this, should assume a name which would be indicative of their particular effort, in the interest of justice to Theosophy and to those who seek to know it. What do we object to? Titles which present interpretations as the Thing itself, and which by the fact are misleading. No one objects to the use of Theosophical principles as admixtures in any system of thought whatever; it won't hurt them; it may break them; but such use, while it might be courtesy to call it Theosophical —is not teaching what Theosophy Is.

"Evidently 'The world is not ready for Theosophy'—*per se*—so those who claim to be its exponents are offering something suited to the 'trade.' At least one would judge so from what is being done. But do these exponents give the world a chance? They are hiding the light under a bushel; giving stone for bread; and the blind world does not know the difference. We do, however, and will keep the link unbroken.

"Perhaps you may have seen how solicitous I have been to get you started right; free from mental encumbrances, using your judgment always to check your intuitions, until in the course of time you come to a direct perception of truth; why I am so fearful of any abridgment of individual judgment, or cessation of effort to develop individual intuition. I see that you can be of much help, and to fit you for that as far as my assistance may avail, will be my duty and pleasure, but always remember that behind the immediate helper, there is the Great Lodge whose aid is given to all who serve—serve Them, by serving Their Cause."

ANCIENT LANDMARKS

The Legend of the Blue Lotus*

XXIX

THE title of every magazine or book should have some meaning, and especially should this be the case with a Theosophical Publication. A title is supposed to express the object in view, symbolising, as it were, the content of the paper. Since allegory is the soul of Eastern philosophy, it may be objected that nothing can be seen in the name "Le Lotus Bleu," save that of a water plant—the *Nymphea Cerulea* or *Nelumbo*. Furthermore a reader of this calibre would see but the blue colour of the list of contents of our journal.

To avoid a like misunderstanding, we shall attempt to initiate our readers into the general symbolism of the lotus and the particular symbolism of the Blue Lotus. This mysterious and sacred plant has been considered through the ages, both in Egypt and in India, as a symbol of the Universe. Not a monument in the valley of the Nile, not a papyrus, without this plant in an honoured place. On the capitals of the Egyptian pillars, on the thrones and even the head-dresses of the Divine Kings, the lotus is everywhere found as a symbol of the Universe. It inevitably became an indispensable attribute of every creative god, as of every creative goddess, the latter being, philosophically considered, only the feminine aspect of the god, at first androgynous, afterwards male.

It is from *Padma-Yoni*, "the bosom of the Lotus," from Absolute Space, or from the Universe outside time and space, that emanates the Cosmos, conditioned and limited by time and space. The *Hiranya Garbha*, "the egg" (or the womb) of gold, from which Brahma emerges, is often called the Heavenly Lotus. The God, Vishnu,—the synthesis of the Trimurti or Hindu Trinity—during the "nights of Brahma" floats asleep on the primordial waters, stretched on the blossom of a lotus. His Goddess, the lovely Lakshmi, rising from the bosom of the waters, like Venus-Aphrodite, has a white lotus beneath her feet. It was at the churning of the Ocean of Milk—symbol of space and of the Milky way—by the Gods assembled together, that Lakshmi, Goddess of Beauty and Mother of Love (Kama) formed of the froth of the foaming waves, appeared before the astonished Gods, borne on a lotus, and holding another lotus in her hand.

Thus have arisen the two chief titles of Lakshmi; Padma the Lotus, and Kshirabdi-tanaya daughter of the Ocean of Milk. Gautama the Buddha has never been degraded to the level of a god, notwithstanding

*This article by H. P. Blavatsky was first printed in *Le Lotus Bleu*, of April 7, 1890.

the fact that he was the first mortal within historical times fearless enough to interrogate that dumb Sphinx, which we call the Universe, and to wrest completely therefrom the secrets of Life and Death. Though he has never been deified, we repeat, yet he has nevertheless been recognised by generations in Asia as Lord of the Universe. This is why the conqueror and master of the world of thought and philosophy is represented as seated on a lotus in full bloom, emblem of the Universe thought out by him. In India and Ceylon the lotus is generally of a golden hue; amongst the Buddhists of the North, it is blue.

But there exists in one part of the world a third kind of lotus—the Zizyphus. He who eats of it forgets of his fatherland and those who are dear to him, so say the ancients. Let us not follow this example. Let us not forget our spiritual home, the cradle of the human race, and the birthplace of the Blue Lotus.

Let us then raise the veil of oblivion which covers one of the most ancient allegories—a Vedic legend which, however, the Brahman chroniclers have preserved. Only as the chroniclers have recounted the legend each after his own manner, aided by variations[1] of his own, we have given the story here—not according to the incomplete renderings and translations of these Eastern gentlemen but according to the popular version. Thus is it that the old bards of Rajasthan sing it, when they come and seat themselves in the verandah of the traveller's bungalow in the wet evenings of the rainy season. Let us leave then the Orientalists to their fantastic speculations. How does it concern us whether the father of the selfish and cowardly prince, who was the cause of the transformation of the white lotus into the blue lotus, be called Harischandra or Ambarisha? Names have nothing to do with the naive poetry of the legend, nor with its moral—for there is a moral to be found if looked for well. We shall soon see that the chief episode in the story is curiously reminiscent of another legend—that of the story of Abraham and the sacrifice of Isaac in the Bible. Is not this one more proof that the Secret Doctrine of the East may have good reason to maintain that the name of the Patriarch was neither a Chaldean or a Hebrew name, but rather an epithet and a Sanskrit surname, signifying *a-bram*, i.e., one who is non-Brahman,[2] a debrahmanised Brahman, one who is degraded or who has lost his caste? After this how can we avoid suspecting that we may find, among the

[1]cf. the history of Sunahsepha in the *Bhagavata*, IX. XVI, 35 and of the *Ramayana*, Bk. I. Cap. 60; Manu, X, 105; Koulouka Bhatta (the Historian); Bahwruba and the Aitareya Brahmanas; Vishnu Purana etc., etc. Each book gives its own version.

[2]The particle *a* in the Sanskrit word shews this clearly. Placed before a substantive this particle always means the negation or the opposite of the meaning of the expression that follows. Thus *Sura* (god), written *a*-Sura, becomes *non*-God, or the devil. Vidya is knowledge, and *a*-Vidya, ignorance, or the opposite of knowledge, etc., etc.

modern Jews, the Chaldeans of the time of the Rishi Agastya—these makers of bricks whose persecution began from eight hundred to a thousand years ago, but who emigrated to Chaldea four thousand years before the Christian era—when so many of the popular legends of Southern India resemble the Bible stories. Louis Jacolliot speaks in several of his twenty-one volumes on Brahmanical India of this matter, and for once he is right.

We will speak of it another time. Meanwhile here is the Legend of

The Blue Lotus

Century after century has passed away since Ambarisha, King of Ayodhya, reigned in the city founded by the holy Manu, Vaivasvata, the offspring of the Sun. The King was a Suryavansi (a descendant of the Solar Race), and he avowed himself a most faithful servant of the God, Varuna, the greatest and most powerful deity in the *Rig-Veda*.[3] But the god had denied male heirs to his worshipper, and this made the king very unhappy.

"Alas!" he wailed, every morning while performing his *puja* to the lesser gods, "alas! What avails it to be the greatest king on earth when God denies me an heir of my blood. When I am dead and placed on the funeral pyre, who will fulfil the pious duties of a son, and shatter my lifeless skull to liberate my soul from its earthly trammels? What strange hand will at the full moon-tide place the rice of the *Shraddha* ceremony to do reverence to my shade? Will not the very birds of death[4] themselves turn from the funeral feast? For, surely, my shade earthbound in its great despair will not permit them to partake of it."[5]

The King was thus bewailing, when his family priest inspired him with the idea of making a vow. If God should send him two or more sons, he would promise God to sacrifice to Him at a public ceremony the eldest born when he should have attained the age of puberty.

Attracted by this promise of a burnt-offering of flesh—a savoury odour very agreeable to the Great Gods—Varuna accepted the promise of the King, and the happy Ambarisha had a son, followed by several others. The eldest son, the heir to the throne for the time being, was

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[3]It is only much later in the orthodox Pantheon and the symbolical polytheism of the Brahmans that Varuna became Posseidon or Neptune—which he is now. In the *Vedas* he is the most ancient of the Gods, identical with Ouranos of the Greeks, that is to say a personification of the celestial space and the infinite gods, the creator and ruler of heaven and earth, the King, the Father and the Master of the world, of gods and of men. Hesiod's Uranus and the Greek Zeus are one.

[4]Rooks and ravens.

[5]The *Shradda* is a ceremony observed by the nearest relatives of the deceased for the nine days following the death. Once upon a time it was a magical ceremony. Now, however, in addition to other practices, it mainly consists of scattering balls of cooked rice before the door of the dead man's house. If the crows promptly eat the rice it is a sign that the soul is liberated and at rest. If these birds which are so greedy did not touch the food, it was a proof that the *pisacha* or *bhut* (shade) is present and is preventing them. Undoubtedly the *Shradda* is a superstition, but certainly not more so than Novenas or masses for the Dead.

called Rohita (the red) and was surnamed Devarata—which, literally translated, means God-given. Devarata grew up and soon became a veritable Prince Charming, but if we are to believe the legends he was as selfish and deceitful as he was beautiful.

When the Prince had attained the appointed age, the God speaking through the mouth of the same Court Priest, charged the King to keep his promise; but when each time Ambarisha invented some excuse to postpone the hour of sacrifice, the God at last grew annoyed. Being a jealous and angry God, He threatened the King with all His Divine wrath.

For a long time, neither commands nor threats produced the desired effect. As long as there were sacred cows to be transferred from the royal cow-sheds to those of the Brahmans, as long as there was money in the Treasury to fill the Temple crypts, the Brahmans succeeded in keeping Varuna quiet. But when there were no more cows, when there was no more money, the God threatened to overthrow the King, his palace and his heirs, and if they escaped, to burn them alive. The poor King, finding himself at the end of his resources, summoned his first-born and informed him of the fate which awaited him. But Devarata lent a deaf ear to these tidings. He refused to submit to the double weight of the paternal and divine will.

So, when the sacrificial fires had been lighted and all the good towns-folk of Ayodhya had gathered together, full of emotion, the heir-apparent was absent from the festival.

He had concealed himself in the forests of the Yogis.

Now, these forests had been inhabited by holy hermits, and Devarata knew that there he would be unassailable and impregnable. He might be seen there, but no one could do him violence—not even the God Varuna Himself. It was a simple solution. The religious austerities of the Aranyakas (the holy men of the forests) several of whom were Daityas (Titans, a race of giants and demons), gave them such dominance that all the Gods trembled before their sway and their supernatural powers—even Varuna himself.

These antediluvian Yogis, it seems, had the power to destroy even the God Himself, at will—possibly because they had invented Him themselves.

Devarata spent several years in the forests; at last he grew tired of the life. Allowing it to be understood that he could satisfy Varuna by finding a substitute, who would sacrifice himself in his place, provided that the sacrificial victim was the son of a Rishi, he started on his journey and finally discovered that he sought.

In the country which lies around the flower-covered shores of the renowned Pushkara, there was once a famine, and a very holy man,

named Ajigarta[6], was at the point of death from starvation, likewise all his family. He had several sons of whom the second, Sunahsepha, a virtuous young man, was himself also preparing to become a Rishi. Taking advantage of his poverty and thinking with good reason that a hungry stomach would be a more ready listener than a satisfied one, the crafty Devarata made the father acquainted with his history. After this he offered him a hundred cows in exchange for Sunahsepha, a substitute burnt-offering on the altar of the Gods.

The virtuous father refused at first point-blank, but the gentle Sunahsepha offered himself of his own accord, and thus addressed his father: "Of what importance is the life of one man, when it can save that of many others. This God is a great god and His pity is infinite; but He is also a very jealous god and His wrath is swift and vengeful. Varuna is the Lord of Terror, and Death is obedient to His command. His spirit will not for ever strive with one who is disobedient to Him. He will repent Him that He has created man, and then will burn alive a hundred thousand lakhs[7] of innocent people, because of one man who is guilty. If His victim should escape Him, He will surely dry up our rivers, set fire to our lands and destroy our women who are with child—in His infinite kindness. Let me then sacrifice myself, oh! my father, in place of this stranger who offers us a hundred cows. That sum would prevent thee and my brothers from dying of hunger and will save thousands of others from a terrible death. At this price the giving up of life is a pleasant thing."

The aged Rishi shed some tears, but he ended by giving his consent and began to prepare the sacrificial pyre.[8]

The Pushkara lake[9] was one of the spots of this earth favoured by the Goddess, Lakshmi-Padma (White Lotus); she often plunged into the fresh waters that she might visit her eldest sister, Varuni, the consort of the God Varuna.[10] Lakshmi-Padma heard the proposal of Devarata, witnessed the despair of the father, and admired the filial

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[6]Others call him Rishika and call King Ambarisha, Harischandra, the famous sovereign who was a paragon of all the virtues.

[7]A lakh is a measure of 100,000, whether men or pieces of money be in question.

[8]Manu (Book X, 105) alluding to this story remarks that Ajigarta, the holy Rishi, committed no sin in selling the life of his son, since the sacrifice preserved his life and that of all the family. This reminds us of another legend, more modern, that might serve as a parallel to the older one. Did not the Count Ugolino, condemned to die of starvation in his dungeon, eat his own children "to preserve for them a father"? The popular legend of Sunahsepha is more beautiful than the commentary of Manu —evidently an interpolation of some Brahmans in falsified manuscripts.

[9]This lake is sometimes called in our day *Pokher*. It is a place famous for a yearly pilgrimage, and is charmingly situated five English miles from Ajmeer in Rajisthan. Pushkara means "the Blue Lotus," the surface of the lake being covered as with a carpet with these beautiful plants. But the legend avers that they were at first white. Pushkara is also the proper name of a man, and the name of one of the "seven sacred islands" in the Geography of the Hindus, the *sapta dwipa*.

[10]Varuni, Goddess of Heat (later Goddess of Wine) was also born of the Ocean of Milk. Of the "fourteen precious objects" produced by the churning, she appeared the second and Lakshmi the last, preceded by the Chalice of Amrita, the nectar which gives Immortality.

devotion of Sunahsepha. Filled with pity, the Mother of Love and Compassion sent for the Rishi Visvamitra, one of the seven primordial Manus and a son of Brahma, and succeeded in interesting him in the lot of her protégé. The great Rishi promised her his aid. Appearing to Sunahsepha, but unseen by all others, he taught him two sacred verses (mantras) of the *Rig-Veda*, making him promise to recite these on the pyre. Now, he who utters these two mantras (invocations) forces the whole assembly of the Gods, with Indra at their head, to come to his rescue, and because of this becomes a Rishi himself in this life or in his next incarnation.

The altar was set up on the shore of the lake, the pyre was prepared and the crowd had assembled. After he had laid his son on the perfumed sandal wood and bound him, Ajigarta equipped himself with the knife of sacrifice. He was just raising his trembling arm above the heart of his well-beloved son, when the boy began to chant the sacred verses. There was again a moment of hesitation and supreme grief, and as the boy finished his mantram, the aged Rishi plunged his knife into the breast of Sunahsepha.

But, oh! the miracle of it! At that very moment Indra, the God of the Blue Vault (the Universe) issued from the heavens and descended right into the midst of the ceremony. Enveloping the pyre and the victim in a thick blue mist, he loosed the ropes which held the youth captive. It seemed as if a corner of the azure heavens had lowered itself over the spot, illuminating the whole country and colouring with a golden blue the whole scene. Filled with terror, the crowd, and even the Rishi himself, fell on their faces, half dead with fear.

When they came to themselves, the mist had disappeared and a complete change of scene had been wrought.

The fires of the funeral pyre had rekindled of themselves, and stretched thereon was seen a hind (Rohit)[11] which was none else than the Prince Rohita, Devarata, who, pierced to the heart with the knife he had directed against another, was burning as a sacrifice for his sin.

Some little way apart from the altar, also lying stretched out, but on a bed of Lotuses, peacefully slept Sunahsepha; and in the place on his breast where the knife had descended was seen to bloom a beautiful blue lotus. The Pushkara lake, itself, covered a moment before with white lotuses, whose petals shone in the sun like silver cups full of Amrita's waters[12], now reflected the azure of the heavens—the white lotuses had become blue.

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[11]A play upon words. *Rohit* in Sanskrit is the name of the female of the deer, the hind, and *Rohita* means "red." It was because of his cowardice and fear of death that he was changed, according to the legend, into a hind by the Gods.

[12]The Elixir which confers Immortality.

Then like to the sound of the Vina[13] rising to the air from the depths of the waters, was heard a melodious voice which uttered these words and this curse:

"A prince who does not know how to die for his subjects is not worthy to reign over the children of the Sun. He will be reborn in a race of red haired peoples, a barbarous and selfish race, and the nations which descend from him will have a heritage ever on the decline. It is the younger son of a mendicant ascetic who will become the king and reign in his stead."

A murmur of approbation set in movement the flowery carpet that o'erspread the lake. Opening to the golden sunlight their hearts of blue, the lotuses smiled with joy and wafted a hymn of perfume to Surya, their Sun and Master. All nature rejoiced, save Devarata, who was but a handful of ashes.

Then Visvamitra, the great Rishi, although he was already the father of a hundred sons, adopted Sunahsepha as his eldest son and as a precautionary measure cursed in advance anyone who should refuse to recognise, in the last born of the Rishi, the eldest of his children and the legitimate heir of the throne of Ambarisha.

Because of this decree, Sunahsepha was born in his next incarnation in the royal family of Ayodhya, and reigned over the Solar race for 84,000 years.

With regard to Rohita—Devarata or God-given as he was—he fulfilled the lot which Lakshmi Padma had vowed. He reincarnated in the family of a foreigner without caste (Mlecckha-Yavana) and became the ancestor of the barbarous and red-haired races which dwell in the West.

. . . . . .

It is for the conversion of these races that the *Lotus Bleu* has been established.

If any of our readers should allow themselves to doubt the historical truth of this adventure of our ancestor, Rohita, and of the transformation of the white lotus into the blue lotus, they are invited to make a journey to Ajmeer.

Once there, they need only to go to the shores of the lake thrice blessed, named Pushkara, where every pilgrim who bathes during the full moon time of the month of Krhktika (October-November) attains to the highest sanctity, without other effort. There the sceptics would see with their own eyes the site where was built the pyre of Rohita, and also the waters visited by Lakshmi in days of yore.

They might even have seen the blue lotuses, if most of these had not since been changed, thanks to a new transformation decreed by

[13]A species of the Lute. An instrument, the invention of which is attributed to Shiva.

the Gods, into sacred crocodiles which no one has the right to disturb. It is this transformation which gives to nine out of every ten pilgrims who plunge into the waters of the lake, the opportunity of entering into Nirvana almost immediately, and also causes the holy crocodiles to be the most bulky of their kind.

"I INCARNATE FROM AGE TO AGE"

When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (*a*) was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (*b*) who had not appeared before, during the past Cycles. They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan;* why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, *i.e.*, Krishna is identified with the Rishi Narâyana, and Gautama gives a series of his previous births; and why the former, especially, being "the *very supreme* Brahmâ," is yet called *Amsâmsâvatâra*—"a part of a part" only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a "prince on Earth," who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, cabalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature.—*S. D., II, pp. 358-9.*

THE INNER WATCHER

THE watchful Ego is an ever-presence. Those who do not feel It close at hand cannot fully advantage themselves of its guardianship; but even for them the Inner Watcher makes its influence felt sporadically, albeit unperceived.

And men everywhere are trying to find "God"!

"That car pulled out from the curb right in front of me, without warning, yet somehow I got around it," remarks a driver to his frightened seat-mate. "Probably automatic action, but it was a close call," he concludes—and drives on.

"Of course there is an accepted treatment in cases of this kind, but I had a feeling that another way would save him—and it did." Thus a physician "explaining" an apparently miraculous cure.

"The deal looked good to me, so far as I could see," says a business man, "but somehow I couldn't seem to get myself into it," in explanation of why he was not caught like so many other experienced and capable acquaintances in the crash of a large enterprise.

"I had expected to let Sonny go with the other boys, but at the last moment I changed my mind," answers a Mother on being asked the "reason" why *her* boy was not a victim of the drowning accident which took his mates.

"I had them practise the 'fire-drill' that morning for the first time in weeks," explains a School Principal, "and so they marched right out despite the smoke and heat—that building went like a tinder-box!"

But why multiply instances? They are common—almost numberless.

"It is all Karma," somebody will assert. Certainly, but what *is* Karma? Nobody has ever yet been able to supply the answer, although its operation and effects may sometimes be described.

What enables us, so far as we *are* able, to distinguish between right and wrong? The word "reason" is no effective answer, because we know without reason. In fact we are often able to *reason* ourselves into a wrong course of action, despite the feeling that such a course is wrong.

How does it come about that we can sometimes solve our apparently unsolvable personal problems, *after* in our worry and perplexity and fear we have given them up, declaring that there is no way out—and so laid them aside for the moment? What is it that protects us from ourselves?

These questions, so vital and immediate to everybody, can be

answered only by the compelling fact that there is the God within, the watchful Ego, the ever-present spiritual nature.

It is there, and It can be trusted. It is not something separate from us, but is in truth our very selves. The separate part of our nature is not That, but this personal man who is trying to understand, and whom, owing to a false point of view, we have not yet been able to join to, or merge with, our true egoic consciousness.

Take the position of That, and *this* can be gradually brought into line with That. Take the position of *this*, the personality, and the complete and persisting union will never be brought about.

The spiritual nature *is* Knowledge. It is the power-to-act, which is the causal aspect of Karma. It *is* the recipient of all Karmic effects, through the instrumentation of the personality. And it is the ever-present Inner Watcher.

Seeking It does not imply going anywhere, nor doing some particular thing, nor following some particular practice, nor reading some particular book. It is not something to be attained, for we already have It—It is our very selves. Recognition of this fact is the primary step in the search. Letting go of the domination of the personal nature is the rest of it.

"Spirit" is but an intangible and evanescent mental concept to most men. Our material religions and material sciences—and prayers and aspirations, and "educations"—are the effects of that vacuity. All the time "Spirit" is close at hand, the very being himself, manifesting continually in un-noted ways while the everyday business of practical life is being dealt with.

We are not aware of it. That is why we do not find "Spirit."

And that is why we must find It *consciously*, attaining *conscious* divinity. Gods we all are—every one. Conscious and operative Gods we only shall become, when the presence of the Inner Watcher is felt and seen in every passing moment of our waking days and years.

ONE REAL MAN

Do not imagine that because Man is called septenary, then *quintuple* and a triad, he is a compound of seven, five, or three *entities;* or, as well expressed by a Theosophical writer, of skins to be peeled off like the skins of an onion. The "principles," . . . save the body, the life, and the astral *eidolon*, all of which disperse at death, are simply *aspects and states of consciousness*. There is but one *real* Man, enduring through the cycle of life and immortal in Essence, if not in form, and this is Manas, the Mind-Man or embodied Consciousness.—*H. P. B.*

HALLUCINATION—SELF-HYPNOTISM

THE ego, the real man, normally acts on the physical plane through the astral body and brain.

Hypnotism may be described as a state in which the ego is, by temporary paralysis of certain centres which form the connecting links, more or less dissociated from the lower man who thereupon passes under the control of an outside operator able to impress on the astral brain of the subject ideas, images, and impulses. The processes involved, from the point of view of occult psychology, are described by W. Q. Judge in an article which appeared in *Lucifer*, Vol. X, page 197; and was reprinted in THEOSOPHY Vol. I, page 183.

The inner life in the waking state may be said roughly to be built up of the following elements:

1. Reports from the external world presented by the senses, together with memories of the same.
2. Emotions, desires, impulses arising from sensation and memory.
3. Concepts, theories, beliefs, acts of inductive reason not corrected by spiritual discrimination.
4. Direct intuitions, impulses to altruistic action, acts of reason illumined by spiritual discrimination, or the power to deduce truth from perceived principles.

To use the ordinary theosophical nomenclature: class 1 comprises the activities of the physical and astral bodies and brains; class 2, the activities of kama; class 3, the activities of kama-manas, the lower ego; class 4, the activities of buddhi-manas, the higher ego.

In the adept, whose higher ego is in complete control, the first three classes are entirely subordinate to the fourth: his concepts and beliefs invariably correspond to the true nature of things; his kamic principle has been transmuted into motive power for altruistic action; his bodies and his senses are his servants, constrained to faithful work as such.

But with the vast majority the case is far different. We are like weak-willed or senile kings making feeble and spasmodic efforts to rule over rebellious vassals. Our kamic nature reacts, more or less unchecked, to the stimuli of the senses; our actions are determined for the most part by the surge of emotions and desires; which, although we are loath to admit it, largely mould also our theories and beliefs; and reason, deprived of the light of discrimination, is prostituted to give sanction to our cherished fallacies and errors. Nine tenths of our creeds and theories of life have no sounder basis than the "will to believe."

To most men truth seems a cold and remote abstraction. Her

temple they pass by unheeded on their way to worship at other and more attractive shrines. If a teaching, say of reincarnation, be mentioned, how many of those hearing of it for the first time will ask, "Is it true?" Perhaps one in ten: the other nine will say, "I don't like the idea of having to live again; one life is bad enough"; or, "That's a good notion, I should like to live again."

Most of us believe a doctrine because we find comfort in it; or because we were brought up to believe it and don't want to be disturbed; or we persuade ourselves to accept it because we wish to marry a man or woman who holds firmly by it; or we are afraid to reject it; or perhaps we have lost dear ones by death and want to think that they can still communicate with us; or we may be lured to accept it by the promise of material well-being in this world or heaven hereafter, and so on. To most of us, thinking superficially, it seems impossible that we should adopt or hold a belief on any other than rational grounds. We are all of us prepared to advance "reasons" of a sort—even cogent arguments in defence of our creeds; and we have persuaded ourselves that we hold those creeds because of the "reasons": but the truth is that we have constructed the latter to fit the former, which were originally accepted on quite other grounds.

But how can a doctrine be so accepted? It will be said, "Surely if a proposition be put before me which is irrational, inconsistent with what I already know to be true, then however attractive it may seem, I can only reject it." Yes, that it is so—at first; but when the attraction is felt and not counteracted by the firm action of the ego in asserting his divine birthright of spiritual discrimination, a mental process will begin in which the arguments in favor of the alluring fallacy will seem more and more strong, and those for rejecting it will appear weaker and weaker until they are entirely forgotten. At last the voice of the higher consciousness will be silenced altogether; the irrational will appear to be based on reason and so win full acceptance. Incidentally the lower kamic man will for the time being have won the field; and the already feeble control of the higher ego be further weakened.

The process thus outlined corresponds very closely to hypnotism by an outside operator. It is in fact *self*-hypnotism, the operator being the desire nature of the man himself. In both cases—hypnotism and self-hypnotism—the real man is, as it were, put to sleep; and the brain mind accepts the false for the true, fallacy for reasoning, phantoms for veridical pictures of external nature.

Ordinarily, self-hypnotism is produced unconsciously. The desire nature is in most of us so much more developed than the rational and spiritual, that when it is strongly attracted to a belief, creed, or super-

stition, the lower nature cuts itself off automatically from the higher and, thus deprived of the power of discriminating the true from the false, accepts what kama wants, however inconsistent with what is already known. Self-hypnotism can also be produced consciously as in the practice of "affirmation" and "denial;" as when the mob at Ephesus shouted "Great is Diana of the Ephesians;" or as with churchmen by repeating their "confession of faith." By these various means a fixed mould of thought is induced, which may last through successive incarnations, because of the force of the "mental deposits" thus engendered. And when these affirmations and denials are common to many, the collective ideas thus vitalized are increased enormously in power, for "Union is strength"—whether for good or evil. On this principle the object of the original Theosophical Society was to form a nucleus of people united in brotherhood, because such a group, though comparatively small, would be so powerful a focus of spiritual force as to "leaven the whole lump" of humanity, and save it from the abyss to which materialism in thought and conduct was surely driving it.

The behaviour of mobs is an illustration of the intensification of the desire nature, which is the basis of all self-hypnotism. A crowd will be seized with a frenzy of hate, or fear, or suspicion, and under its influence be guilty of acts of cruelty or violence which would be abhorrent to practically everyone, as an individual of those present. Such religious services as revivals, missions, and the like, are examples of this mob consciousness. The preacher plays upon the feelings of his audience and rouses them, often to hysteria, sometimes to actual madness. On such occasions the congregation is swayed in unison up and down the gamut of emotion from ecstasy to terror. Even an unsympathetic spectator, were one present, would find it difficult to resist being drawn into the maelstrom of morbid excitement.

To estimate the collective power of a number of people acting in concert on any plane, we cannot simply add together the individual strengths of the units comprising the group: the increase is in far greater proportion—in geometrical, not in arithmetical progression. On the psychic planes the common emotional power of a crowd of a hundred persons would be, not one hundred times, but many thousand times greater than the average emotional power of the individuals present; moreover its action would not only be fiercer but also swifter. Collective action on a higher plane—that for example of the higher ego—is so much rarer that its effects are quite unknown to the generality of mankind; but it is safe to assume that the more spiritual the plane, the greater will be the proportional increase of power in col-

lective action. A real "nucleus of universal brotherhood" some thousands strong, would be so powerful as to influence the destinies of mankind for centuries.

It should be remembered however that just as in the case of individuals who essay noble enterprises and fail, so groups may, and often have, set out to realise brotherhood, or to achieve other high spiritual purposes, only in the end to drop from the plane of their attempt to that of the emotions: in which case the would-be "nucleus of universal brotherhood" adds one more to the long list of warring sects. There is a complete analogy between the method by which associations, whether political or religious, acquire their creeds, dogmas, beliefs, shibboleths, and that pursued by individuals on the same quest: that is to say, there is collective self-hypnotism as well as individual self-hypnotism. The chief difference is that in the case of groups the process moves more quickly, tends more readily to extremes, and has a longer cycle of existence.

Some time in the eighteenth century a rumor got abroad in London that the tail of one of the sculptured lions on a public building had been seen to move. For weeks afterwards crowds assembled each day to watch for a repetition of the wonder; and many had the gratification of seeing the stone tail wag. In the early days of the late war a story obtained currency in England that a great army of Russians had landed somewhere in the North and were being entrained to the South coast enroute for France. Despite its extreme improbability—nay impossibility—this "yarn," being just what the mass of people would have liked to be true, was received with enthusiasm: it was scarcely safe to express doubts of it in public; and thousands were prepared to swear that they had seen detachments of Russian soldiers either on the railway or on the march. Another instance of visual delusion created by collective self-hypnotism may be found in the following story. An "occultist" offered to show a group of his disciples a phenomenon. He arranged them round a large table, each man with a white disc in front of him. The "occultist" then said that he would use will power to disintegrate the discs, which, sure enough, disappeared from the ken of all those present except one who plainly saw them lying on the table unchanged throughout the experiment. It is sufficient to add that the disciple who saw the discs after they were supposed to be disintegrated had beforehand begun to doubt the alleged powers of the "occultist"; shortly afterwards, the sequel is, he renounced his allegiance altogether. In the present instance his doubts had saved him from the general delusion, which appears to have been created by self-hypnotism on the part of the majority of

the disciples aided by a certain amount of suggestion by the "occultist."

But the power of collective self-hypnotism to conjure up visual delusions is far less important and far less fraught with mischief to mankind than is the part it plays in making people accept, and hold with obstinate faith, theories of life, often absurd, sometimes actually pernicious, which would without hesitation be ruled out of court if submitted to the judgment bar of the higher ego; to make them also submit blindly and surrender their consciences to priests, leaders, popes, and other pretenders to spiritual authority. A knowledge of this common tendency to self-delusion is of vital importance in the study of religious or kindred movements: it is the key to unlock many historical puzzles in connection with the evolution of sects and churches.

Self-hypnotism played an important role in the drama of the Theosophical Movement of the nineteenth-twentieth century and affords an explanation of many occult failures. Groups of students have allowed their conceptions of theosophic truth to be corrupted in varying degrees—have in fact "boxed the compass" under pressure of the desire for psychic development or magical powers, or perhaps of a longing to find vicarious salvation through a leader, a hierophant, a messiah, an "outer-head." To record in full the havoc wrought in this Movement by collective self-hypnotism would be to write its Occult history. One instance may be referred to briefly: when Mr. Judge died, he left behind him some thousands of devoted friends, colleagues and disciples. Of these, all the better informed must have been familiar with the fact that Mr. Judge had publicly denounced the theory of occult or apostolic successorship when pretenders to such had come forward after the death of H. P. Blavatsky. And yet within a few days of his death practically every one of these students accepted the story, without any tangible proof, and merely on hearsay, that Mr. Judge had himself formally appointed an "occult successor" —thereby, if the story were true, swallowing his own principles and proving himself *no* occultist!

The explanation is simple—instead of learning from his precept and example to walk on their own feet and to exercise their own powers of reason and intuition, a large number of Mr. Judge's friends had unconsciously fallen into the mistake of leaning on him. When he died they missed their wonted support and wanted another prop. As usual in such cases, "want" quickly sent reason and memory into a hypnotic sleep, and the members of the T. S. A. obtained what they desired, *i.e.*, a leader who should guide them blindfold to the promised land, and at the same time support them on their journey. The results soon became manifest to the world; and although many, if not

most, of the students soon woke up to the meaning of what they had done, and made attempts to retrace their steps, it was too late, and the organisation was irreparably shattered. But only the organisation as such. Like all forms, even Theosophical Societies are mortal and evanescent; the Theosophical Movement that brought them into existence and for a time inspired them, is spiritual and undying. Its work goes on.

GOOD THOUGHTS, AND PRAYER

Question—Do not all the good thoughts sent out by these people who pray for the unfortunates of the war do good, some good, at least, to those who are prayed for?

Answer—We are still imbued with the old fallacy of praying to some outside power or being. Neither prayers to any supposed God, or Masters even, are of any avail. Power either exists *within*, or not at all. All the power that any being exerts in any direction is what he himself is able to arouse within himself. Good and kind thoughts for others are good for those who think them, but they have no effect outside, unless the arouser of those thoughts has both the knowledge, will and power to direct them; and beings differ greatly in these. Most thoughts are like soap-bubbles, and do not travel very far. Thoughts to be effective must not only be free from all selfish taint, but they must be sustained. The Masters, who of all beings are the most capable of sustained thought and have the power and knowledge, are not able to affect the minds of the people of the world, because those minds are constantly full of active, selfish thoughts . . .

The most powerful wireless, capable of sending messages all over the world, would be a most useless expenditure of force unless there were receiving stations attuned to the sending one. If we think kindly of another and that other is in a receptive mood, the thought will reach; but who is able to tell when the object of his thought will be receptive? . . . The best help we can give others, and the most power we can acquire, is by getting rid of our defects, by subduing the personality, and giving play to our spiritual forces and faculties. Then there will be power and knowledge as to when, where and how to act or to refrain from the action-producing thoughts.—*R. C.*

THE KARMA OF CATACLYSMS

CATACLYSMS come about through the "frozen" Karma of a number of individuals being suddenly thawed by their coming under some common factor of life which renders them defenseless all at once. The individuals suffering do not do so undeservedly; they have simply been able up to date to hold off or counteract what had to come, or lived under circumstances incompatible with it.

In cataclysms there is an obvious race or community factor; it is as though for a time the race or community had played the part of an individual being, with a significant history which could be traced through historical times. Such an one most markedly was the breaking of the St. Francis Dam, owned by the City of Los Angeles, on March 13th, 1928.

Los Angeles is the largest desert city in the world, and of late years has had a water supply problem to correspond with that distinction.

There is no logical reason why the city should be located just where it is, and many why it should not. (Real students will recollect Mr. Judge's remarks about "cities upon cities" in connection with this.) The city has been developed by the sheer force of self-seeking individuals until its material place in the world is assured.

The principal source of water of late years has been Owens Valley, a once prosperous community antedating Los Angeles in civilization, and now rapidly returning to desert in order that the lawns, flower-gardens, and golf-links of Los Angeles may be kept green, along with more serious needs. The desperate people of Owens Valley had gone so far as to dynamite the aqueduct in the hope of getting fair treatment, though to pay a satisfactory price for the whole of Owens Valley would have meant nothing to the wealth and power of Los Angeles.

Part of this water was stored behind the St. Francis Dam, which impounded and cut off the flow of San Francisquito Creek into Ventura County and worked a further great hardship. The water thus stored has so from the first been saturated with the helpless curses of two communities.

Going further back, we find that Owens Valley itself was taken over by force from a peaceful tribe of Red Indians, who were massacred —and that only seventy-five odd years ago—to the last man, woman, and child, by the "civilized" whites. What likewise sinister history lies behind the Santa Clara River Valley, devastated by the flood, we do not know.

Examination of the dam site after the disaster showed that though well built, its abutments were placed in such poor material that the

only surprising thing about the disaster is that it did not occur sooner, despite the far-reaching reputation of Los Angeles Water Bureau engineering. It further develops that the day before the disaster, water bureau engineers had pronounced the dam safe, though local untrained residents were becoming alarmed, moving out and advising others to do so. Ignorance? Refusal to admit a mistake even at the cost of a holocaust to others? Fear of depressing real estate? In any case, another dark link in the chain of human frailty.

So the unseen moral causes, accumulating age after age down to the day of the travail, swollen beyond all restraint, their only fitting symbol the seemingly placid lake behind the seemingly solid dam, reached their hour about midnight—the one time of the California day when the greatest possible number would be helplessly destroyed. The torrents, whose springs lay, some of them æons in the forgotten past, plunged sullenly to the sea, taking four hundred lives and an indeterminate sum in material human labor and hopes.

And strangest of all, there had been steady gathering of the doomed before the relentless hand of the unseen executioner. The point at which the greatest mass loss of life occurred, was a newly established camp of the Southern California Edison Company, to which men had been just moved from other parts of the State. It was located in a little depression of the ground just off the river channel; the flood scooped in like the grasping hand of fate, leaving untouched the terrain above and below, brimming just to the doorstep of a little house above. Not a man but could have reached safety in two or three hundred feet; some did—and one reached it on a timber which swung for an hour in the whirlpool where the camp had been, ever about to plunge into the stream and ever escaping, until the waters subsided and he rested gently upon the mud near his former tent. Of the other miraculous individual condemnations and reprieves there is no need to speak, for every such calamity bears ample testimony.

SCIENCE'S FATAL MISTAKE

The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing as inorganic, or *dead* matter, in nature. Is anything *dead* or *inorganic* capable of transformation or change? Occultism asks. And is there anything under the sun which remains immutable or changeless? —*S. D., I, p. 507.*

MISTAKEN MYSTICS

A MYSTIC is one who, while living in this world of matter, believes in the existence of an immaterial world and seeks contact with it. All mystics begin by being religious in the ordinary sense of that word. Finding life as it is experienced to be incomplete, they search for information relating to the unexperienced portion of existence. The explanation offered in the environment they inhabit is accepted. If in a "heathen" environment, they become believers in the religion there current. If in a Christian community, they become participants in the faith that is provided.

As time goes on, the sense of incompleteness re-asserts itself, and the communicant looks further, but still outwardly. It is discovered that religion is in truth a book of the dead: it does not provide or profess present relations with the unseen. Its attitude in that respect is always negative and passive. In the past there have been men in active intercourse with unseen Powers and Principalities. From these the religion has descended. In the future all true believers will be raised to an estate, after the demise of the body, where such active intercourse with spiritual beings will be natural for them. But for the present, while such things are not impossible, they are improbable, and no one in fact is able at this time to approach the invisible and obtain certain audience.

The religionist is one who either remains at this stage or relapses. The mystic is one who goes forward, impelled by the unresting feeling of something lacking to his experience which may be definitely approached. From then onwards the gulf between the mystic and the religionist steadily widens and deepens.

All mystics begin their entrance into the new field of experience by endeavoring to resurrect the dead. They do not, of course, recognize that this is the fact or they would not do it. But they never have inquired within themselves, any more than do the religionists, as to the source and meaning of the religious impulse or instinct within them. It has never occurred to them, therefore, that the actual origin of the religious feeling is not in any impartation from without, but is really due to the Soul's memory of anterior and other existence and experience, not yet localized in the physical instrument in use—in other words, the religious feeling is the effect experienced in the body of the Soul's effort at orientation.

The mystic plunges into the states of contemplation and reverie —in reality a species of indrawing from external forms—and at once comes in contact with the ghosts and remnants of all the mistaken and misguided ideas and efforts of the past to which he has

belonged and of which he once formed a part. As in his ordinary consciousness he has no knowledge and no memory of these old shades, they appear to him, glowing with the fervor and intensity of his own devotion, as an illumination shed upon him from the ideal universe. They are in truth but images and reflections, and have no more reality than the firelight glow and dancing flames one sees in a mirror when there is no other light than that from the open hearth. As the fire rises and falls and the flames change shape on the hearth, so do the images in the glass appear to come and go.

The mystic does not dream that the light he perceives is from himself; he thinks it proceeds from the images. He does not dream that the speech he hears and the ideas he so greedily accepts are in fact but the reflections in the great astral light of his own preconceptions and fancies. He no more questions the authenticity, the verity and the circumstantiality of his experience than does the ordinary man question his dreams, *while dreaming*.

When he returns from his abstraction, however, he does not, like the ordinary dreamer, say, I dreamed thus and so. Far from it. He begins "searching the scriptures" with which he is familiar, not to check, but to confirm his visions. He turns the matter over in his mind and finds there, what he could not but find, if he only realized the nature of his experience, that the illumination is confirmed by the ideas and opinions he has arrived at in his ordinary state. As his experiences have been vividly real to him; as he has found in his scriptures evidences and confirmations of like experiences and illuminations; and as his waking ideas are correspondent, the mystic is now completely convinced that he has been exalted above others and is in possession of privileged and original sources of knowledge.

As the process is repeated, the mystic becomes more and more sure of himself, more and more assured of his infallibility, and less and less tolerant of anything that might seem to contradict his inspired ideas and utterances. He is now in a position to explain away either by a new interpretation or a new revelation, whatever in the scriptures he accepts that may be at variance with the authority he claims for himself. He will deny point-blank the most obvious facts of daily experience if they seem in any way to contradict his inspiration, and he cannot otherwise dispose of them. He will accept and affirm whatever seems to support his position, and seek to impose upon all who will give attention, statements incapable of proof, upon the sole authority of his assumed exclusive knowledge. He is now ready to found a new sect.

For be it known that the mistaken mystic is the source of all the sects which exist. The mistaken mystic is never the author of a

new system of thought, a new philosophy, or a new religion. These are all genuine re-embodiments, the re-birth in a new form of that which has eternally existed. There never was a religious founder who *invented* a new religion. Krishna, Buddha, Jesus, were all transmitters of the one Truth.

The religious history of the race, as far and as widely as it can be traced, shows an unvarying identity in the original presentments of Truth that subsequently degenerated into the systems of dogmas and practices called the great religions. These original presentments were all *explanatory* of the nature of man and of the universe, and therefore inclusive and explanatory of all the facts of experience.

But the mistaken mystic invariably revives and revivifies old and past errors, mistakes, and falsities. His revelation is always exclusive, inexplicative of *all* the facts of experience. The history of the varieties of religious experience in all lands and times presents with unvarying monotony the route traversed by the mistaken mystic. India, mother of religions, is filled to-day, as in the past, with sects and sectaries, all due to the personal psychological experiences of mistaken mystics. They can there be studied in all their phases. Sects there are there which are very old and in dissolution. Others flourish securely, fed by the devotion of millions. Still others are in the early stages of their growth, while some present only embryonic quickenings.

Europe and America are filled with almost numberless Christian sects, all tracing back to some mistaken mystic. We have the Orders in the Catholic Church as well as that Church itself. We have Swedenborgianism, the so-called Protestant sects, and their many sub-sects and off-shoots. We have Mormonism and Christian Science. Every one sprang from some mistaken mystic or seer who starved on the then current orthodox religious ideas and dogmas; who pushed out in search of a more living faith, and knowing nothing of his own nature or the nature of this universe, fell victim to the very powers inherent in his own consciousness.

It has been less than half a century—a single generation—since H. P. Blavatsky gave to the world the mighty presentation of the ancient eternal Wisdom-Religion which she named Theosophy. It is addressed to the intuition, the reason and the experience of all men. It is a sure and certain guide to nature and to man in all their mysteries. It is instantly applicable to every experience, because it is instantly and conclusively explanatory. It therefore proves itself at every step of the way.

Yet already Theosophy has become but a religion to many—a thing to be accepted and believed but not practised. To others it

has become but a spring-board from which to leap into the limbo of personal psychological experiences. Thus already there are sects in Theosophy sprung from mistaken mystics who interpret the philosophy from the basis of their personal illuminations, instead of examining these so-called illuminations from the sure basis of Theosophy. Every one of these mistaken mystics is sure of himself, sure of his personal infallibility, sure of his privileged inspiration. Every one of them will explain away or deny point-blank anything in the teachings of H.P.B. that does not fit in with or support his assumptions.

By these signs always, we may know the mistaken mystic.

THE NUMBER "SEVEN"

Hippocrates said that number seven "By its occult virtues tended to the accomplishment of all things, to be the dispenser of life and fountain of all its changes." The life of man he divided into seven ages (Shakespeare), for "As the moon changes her phases every seven days, this number influences all sublunary beings," and even the Earth, as we know. With the child, it is the teeth that appear in the seventh month and he sheds them at seven years; at twice seven puberty begins, at three times seven all our mental and vital powers are developed, at four times seven he is in his full strength, at five times seven his passions are most developed, etc., etc. Thus for the Earth. It is now in its middle age, yet very little wiser for it. The *Tetragrammaton*, the four-lettered sacred name of the Deity, can be resolved on Earth only by becoming Septenary through the manifest triangle proceeding from the concealed *Tetraktis*. Therefore, the number seven has to be adopted on this plane. As written in the Kabala "The greater Holy Assembly" v. 1161:—"For assuredly there is no stability in those six, save (what they derive) from *the seventh*. For *all things depend from the* SEVENTH."—*S. D., II, p. 312, fn.*

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

JANET DAVIS gave the last year's coat her mother was making over for her a distasteful frown. "I think it's hateful to be poor!"

"There are many worse things, little daughter."

"Oh, I know, Mother dear. I'm sorry I said that. It's harder for you than for me, too, when you'd like to be doing so much for Theosophy if you weren't so busy."

"Well, dear, the ones who have done the most for the Cause in our time have done their work under handicaps of all sorts, and poverty was one of the least. If H. P. B. and Mr. Judge and Mr. Crosbie had waited for conditions to be just right, what would they have accomplished?"

"The point really is, what are we doing with what we have, isn't it?" asked John, who had come into the room in the middle of Mrs. Davis' sentence.

She looked up to greet him with an appreciative smile. "That's the way I understand it, son. Aren't you home early?"

"Yes, the class was dismissed because the professor is sick. What were you saying about Mr. Crosbie as I came in? Did you remember that to-morrow is the 25th of June, just nine years since he died. I'm glad I came along in time to know him, if I *was* such a little chap."

Janet brought her sewing and sat down near her mother. "Mumsie, what was it that made Mr. Crosbie hold fast when so many fell away?"

"John has some ideas on that he was telling me the other day. Tell Janet what you said to me, son. What do you think accounts for it?"

"Why, I think of course he must have been in the Work before, for one thing."

"But so must lots of others," interrupted Janet. "You know what one of the Master's letters says: 'None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realize that this would be the same as to say that effects came without causes.' "

"But Mr. Crosbie did what they weren't able to—he saw the line and held to it without any turning to one side or the other. Most of the rest were blinded by personalities or phenomena or self-interest of one sort or another. Don't you think so, Mother?"

"Yes, and what a big lesson for all of us in his tireless devotion!

How he worked for Theosophy when he had far less even than we in a material way, until finally he drew around him those to whom he could hand on the torch."

"By George, Mother, I like that way of putting it!"

"It's sort of like a magnet, isn't it?" said Janet thoughtfully. "Those who are ready for Theosophy are drawn to the Teachings when anybody is making a sort of focus for them, as Mr. Crosbie was."

"So you see, dear, poverty can't keep us from serving if the motive is right and we have the knowledge of the fundamentals of Theosophy."

"Poverty isn't such bad Karma," declared John stoutly. "I'd a lot rather have had to do without lots of things and work Saturdays and so on, than have grown up as some chaps do thinking the world owes them a living. And think what good company we have in being poor!"

"That's what Mother was saying just before you came in, John, about H. P. B. and Mr. Judge and Mr. Crosbie not being rich either. I do wish I could remember Mr. Crosbie better. I was such a very little girl when he died."

"I'm sorry you can't, dear," said Mrs. Davis. "I feel it's a wonderful privilege to have known him, but it's a still greater one that we all have of being able to do even a little to carry on the Work to which he was 'faithful unto death.' "

"God-Informed Men"

Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The "sacred spark" is missing in them and it is they who are the only *inferior* races on the globe, now happily—owing to the wise adjustment of nature which ever works in that direction—fast dying out. Verily mankind is "of one blood," *but not of the same essence.* We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent.—*S. D., II, p. 421, fn.*

WESTERN OCCULTISM*

CHANGES do not invariably mean trouble. Knowledge bridges over many things that would otherwise mean nothing but trouble.

All states are within ourselves, as we ought to understand by seeing that one gets good effects and another bad effects from precisely the same set of circumstances. So, we are not the victims of circumstances save as we make ourselves the victims.

Each one of us is a copy of the great Universe, and if we understand ourselves, we can move in accord with all the rest, every influence coming our way—or even perceptible to us—only an aid by which we can do good to others.

We have established a daily tabernacle which has its own peculiarities, but it is our own establishing—by our own thoughts and doings. We can either *learn*, or maintain present conditions through continued ignorance.

On the basis of our own true natures we should not seek for good, nor even to *be* good. We should seek to *do* good; then we can see we *are* good. A good man going on a journey has to take the path in the direction of his goal, no matter what the condition of that path. It may be muddy, but he must go through it.

"Goodness" that results from the compulsion of physical force, threats or bribes, physical or "spiritual," is useless. It must be a self-impulse from within, *a real preference for something higher*—not an abstention because of any fear of consequences in this or any future existence.

"Even this will pass away," is a good motto to keep in mind when things come up that are hard to stand. The "easy" and happy times are the periods of rest; the hard times the periods of training—opportunities for gaining strength and knowledge. If we can look at both in this light, we will not be overcome by either.

Kicking against the pricks hurts only the one who kicks; moreover the pricks seem to enjoy it, for being kicked they keep coming back.

Everything must turn out for the best, if we do the best we can with what we have all the time—that is, do our duty by every duty. But what a glorious thing it is to know where the right road lies! Whatever else may be doubtful, that is sure; and to feel that one is able by his own surety to point out the way to others! Help of that kind is greater than all other kinds put together.

Can we not see that we can *trust* a Universe that moves along un-

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*From the sayings of Robert Crosbie.

erringly under the law of perfect justice? We certainly can. We can go forward with an absolute reliance on the law of our own spiritual being, knowing whatever conditions come are necessary for us; knowing those very things we feel so hardly are object lessons for us which this present distress affords us an opportunity to overcome, and thus strengthen our true character.

Physical life is not necessarily a vale of sorrow. We could go on calmly, courageously, happily, relying on the law of our own natures. If we did so, we would bring our daily lives in line with that nature; for there is nothing of our action which does not come from the mind, and back of the mind is the *motive* we have in acting.

Motive is what makes our actions really "good" or "bad." If we are righteous in ourselves and desiring to do right, then all that we do will flow rightly from us and every function will be a righteous function.

RESPONSIBILITY FOR OTHERS

Question—Some one said that I was responsible for my husband's soul. In what sense and to what degree am I my brother's keeper?

Answer—Each soul is a self-evolved being who is responsible only to his own Higher Self. Souls become involved in their own activities and take misleading directions. The duty of those souls who see the true path is to point it out to others. In this, discrimination, tact and non-offensiveness are necessary, so that the object of our solicitude may see the right path for himself. In these things we must be "wise as serpents and harmless as doves." Our responsibility begins and ends in our fidelity to the true nature of ourselves and others. If we could in reality force and control others in their choice there would never be any self-development. The Masters, who of all beings have all power and knowledge, never force any being, but point out the way and guide and help as much as they are permitted by any being. The responsibility lies in the self-induced and self-devised efforts of each one. The Masters are not concerned with those who have no concern for higher knowledge; for they cannot be helped. Their interest and effort is directed to those whose aspiration and struggle tends in the right direction.

Our responsibility lies in our fidelity to our own higher nature. If that is full and true, we cannot be false to anyone or delinquent in any direction. One can't go by rote or by what someone else thinks is his duty. We must learn to do our whole duty and that comprises our full responsibility.—*R. C.*

CYCLES OF DESTINY

IF one thinks to study cycles only physically, astronomically, mathematically, scientifically, he will find them but dead things and in no relation to himself. But he will speedily gain another view if he will consider how powerfully a change of the weather—a change of the thermometer up or down ten or twenty degrees—affects him physically, yes, but also morally, psychically, and intellectually. Then, he can make the distinction between cycles of matter, to which men come once in fifteen hundred years as a mass, and the cycle of mind, when Great Beings incarnate at spacial stated intervals, in bodies of the race, although they are perfected beings from former periods of evolution. Those are cycles of destiny, indeed, when a Great Being enters the human stream, as One does coincident with every passage of our solar system from one to another sign of the Zodiac—some twenty-one hundred years odd. Another cycle of practically twice this, five thousand years, brings the world a new philosophy, a new religion; or rather, it brings a *re*statement of the laws of all life once again from One who knows.

A cycle of destiny, and not miracle, is the explanation of the mission of Buddha. A cycle of destiny, and not miracle, is the explanation of the mission of Jesus. The beginning and end of the mission of H. P. Blavatsky is a cycle of destiny. But when one studies the teachings of Jesus, his spiritual attitude toward mankind, his moral instructions to mankind, and compares with the teachings and attitude of the Christian clergy, he must find a gulf between to be spanned great as farthest nebula in space from this earth—a polar distance. So, in India to-day, the same difference between the teachings of Krishna and those of Brahmanism. And even in the teachings brought by H. P. Blavatsky, a cycle of disintegration—the opposite of the cycle of continuity which is concurrent—has begun in the Theosophical Movement.

All action is due to the play of opposing forces. When Higher Beings come into our world and plane of consciousness, they cause a vast turmoil, just as a bolt of lightning careering through the sky when the cycle is ripe may burn a city, sink a ship or cause some other calamity. So, in the world to-day, great changes are going on at the two poles of the great cycle.

Look about on the one hand, and see that most part of the world has cast off in thought all moral restraint. The gospel of the last twenty-five years is the repetition of the gospel that possessed the world when Jesus came: "Let us eat, drink, and be merry, for tomor-

row we die." "Let us look out for ourselves and the Devil take the hindmost." Everywhere, men who have power are exercising it without responsibility, and men who have no power are seeking power without responsibility. This attitude can only betoken, not a cycle of rising intellect, but a cycle of the descending psychic nature; in other words, that consciousness called human is transecting another kind of consciousness: the psychic nature is in emergence, with its paramount principle and power that of the cuckoo seeking for its home the well-built nest of an industrious bird, and calling: "What do *I* want? What can *I* have? What will become of *me?*"

Such is the cycle of moral death. Just as physical old age shows clearly the slackening of the cohesive force that keeps the bodily powers alive in youth, maturity, and full flower, so the slackening of the moral force betokens the approach of moral death. For the mass of mankind that cycle of disintegration is before our eyes to-day: disintegration is going on in China; ever-accelerating disintegration is going on in the European world; in America, there is only a slow beginning of a rising cycle.

A change is taking place in the most progressed of the race who are seeking orientation. The old Gods are gone for them. They know the religions of the day are false, yet they do not despair that life holds truth; everywhere they are seeking to find a new contact, a higher view—to get at the beginning of things, the meaning of things, and the end of things. To them, and them, only, will the teachings of Theosophy appeal. But there is, alas, that far larger part of mankind which has had power and misused it; which has had responsibility and betrayed it; which has lost faith in the Gods that have hitherto commanded their reverence, and in the religion which has hitherto furnished their moral incentive and moral restraint: they, just as well as those others, knowing the religion of the day cannot be true, have reached the other conclusion—that there is no justice in the universe; that there is no law of moral responsibility in nature; that the beginning of things was in chaos; that the end of things will be annihilation, and so they repeat what was current in every Roman's mouth when the Christ came: "While we live, let us live," because when we die—that is the end.

Two cycles, then, are interlaced in mankind to-day. We are witnessing, not this child or that, not this man or that, being evil, or bad—but the play of vast spiritual forces: the cycle of man as a spiritual being—the cycle when two clear paths present themselves before us all. The path of moral responsibility leads out through the perception that man is a spiritual being, temporarily in a body, as he has been many times before, and as he will be many times again, but the

true cycle of whose being is from Spirit to matter and back again, over and over again, until all the lessons of life are learned, all the powers of life acquired, all the duties of life fulfilled. Thus, man becomes a God, in the true sense.

What is it that impels a being who has no obligations still to act? a being who has nothing to gain, yet still lives and acts amongst men? What one thing lighted up the life of Jesus—no matter what was said by him or of him? It was Compassion for all mankind—compassion for the King upon his throne; compassion for the beggar in the dust; compassion for the sinner, for the saint, for the old, and for the young: that they were Divine beings—prodigal sons who had wandered so far that they had forgotten their own origin, their own nature, the very purpose of their incarnation.

If one would study cyclic law, and wish to witness realizingly the return of impressions, of events brought about by the return of souls which were in incarnation fourteen, fifteen, sixteen, eighteen hundred years ago, he has but to study the history of the western world as it was at the time of Christ and five centuries after. The vast parable of the crucifixion, all the moving characters that marched or reeled through the pages of the New Testament, are here on earth again to-day, in the same cycle of rise and fall—either the regaining of spiritual consciousness while in the body, or the loss of it complete. A civilization, by its own forces—engendered not from without, but from within—was dealt a mortal wound now nearly fourteen years ago. The "war to end war" was but the first awful step in the swift descent of the European people. Just as men do not realize that savagery and civilization exist side by side, until civilization destroys savagery, so likewise they do not realize that in the midst of civilization exists the worst savagery of all—the savagery of irresponsibility, of misuse of power, of self-indulgence, which little by little eats up the civilization. The whole story of cycles of destiny resides in that single phrase: "The glory that was Greece; the grandeur that was Rome."

What is our state of spiritual blindness that we think this civilization can go on as it is now tending? It must be reformed from within, without, or it will destroy itself by the very force bred within its own existence. What applies to nations, applies to men individually, just as truly. We stand, each one of us, in the midst of contending paths: shall we follow the highest perceivable line of conduct, thought, and action, or, shall we move with the mass, although the mass is moving downward?

The Theosophical Movement exists in the world to-day for the same reason that Jonah was told to go and preach—"forty days, and Nineveh shall be destroyed": it exists to arouse the attention of the

spiritual man—now drunken, blind, unobserving. If we do not finish the cycle of Spirit, there awaits for us only the cycle of matter, which is to say that cycles of destiny ever present these two aspects: the resumption of conscious immortality in Spirit, or, the return to the condition of primordial matter—indestructible, but with nothing of harvest gained, nothing finished in the purpose of all evolution.

WHY CHILDREN SUFFER*

Question—If the Ego does not ensoul the body of a child until seven years of age, how is the suffering under that age to be justified? Of what benefit can it be to the Ego?

Answer—Certainly no child could suffer unless such were its Karma. And as some children do not suffer, the question may be put, why is it that such a child has only joy? The answer must be that such is its Karma. In the same way as to suffering: that is the Karma of the soul. It must be, too, that the Ego perceives the suffering and knows what it is for. The child may not, but even in one's life it often is seen in mature years why and for what certain sufferings were undergone. Take the case of a youth who has many hardships and privations from the very earliest moment, and who thereby has developed in him fortitude and other good qualities, but who might if always in easy circumstances in youth have become much less strong and not so good: the suffering here was of value. Again, take the cases of children of savages, who are subjected to what a civilized child would call suffering. In those there is no suffering at all unless we say there is an absolute definition of what suffering is. But while it is said the soul does not gain full possession of the body until seven as a general rule, it is Karma alone that leads the soul to that body, and hence all the suffering or the joy is exactly the property of that soul through the molecules of the body, as we should always remember that the whole man, body and soul, is united as one, and the mass of molecules *per se* is as much the Karma of the incoming soul as any other circumstance, environment, or quality. The question is not to be determined solely on the ground of "benefit to the Ego", but from the point of view of cause and effect, of relation and of Karma.—*W. Q. J.*

**The Theosophical Forum*, November, 1894.

SOUL NEITHER "ADULT" NOR "INFANT"*

QUESTION—Are our human souls born as infants or as adults into the Devachanic state? I am of opinion that a soul may or may not enter that state as an infant, according to the knowledge acquired by the person while living.

Answer—It seems to me to be a mistake to consider questions relating to the soul from the materialistic point of view of "infant" or "adult." The soul is not born, nor does it die; it cannot be called an infant or an adult; those terms should only be used as more or less metaphorical, to show, as the editor points out, a difference in character. The soul assumes in the astral or ethereal realms of being that shape or form which most resembles its real character: it may seem to be what we would call infant or adult irrespective of the age of the body it had just quitted, or it might take the form of a beast or maybe a deformed, misshapen human body if its real life could be but fitly thus represented. This was well known to Swedenborg and many other seers, who saw souls wandering in such shapes which the very law of their being compelled them to assume. And it does not require physical death to bring this about, for in life many a person presents to the clairvoyant the actual picture of the inner character, no matter how horrible that may be. Form, shape, or lineament has then in the life of the soul to do with essential character. It is reported that one of the Adepts writing of Devachan spoke of our growing old there and then dying out of it. But this means, as was also then explained, only the uprush of force, its continuance in activity, and then at last its gradual decline to extinction or birth into another life. Adhering strictly to the words of the question, I do not think infants—and those are mere babes—have any Devachan, but that they pass on at once to another human birth as soon as the body of the baby is dead. They have accumulated no force for Devachan; they have but in them the impulse for birth, and that having been thwarted by death, it is continued by an immediate search for another body, to be continued until a body is found with sufficient vitality in it to allow the soul to go on with its pilgrimage among men. It is true that mediums and clairvoyants often report this, that, or the other infant as present from the so-called "world of spirits", but I think that all such cases are only occupations by elementals of the images or shapes of infants who have died out of earth-life, and hence prove nothing at all but the infinite power of delusion possessed by the astral world.—*W. Q. J.*

**The Theosophical Forum*, September, 1894.

WHAT IS THE SOUL?

"THE Soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas. For the sake of the soul alone, the Universe exists."

In these words Patanjali, the most anciently known true Psychologist, describes the soul and the object of all existence or evolution. He makes no attempt to define the Soul, for each soul makes its own definitions or limitations, but his words at one stroke make clear the impassable gulf between Theosophy, the Wisdom-Religion, and all that passes among men for religion and science. Soul is not something which may be gained or lost, as all religions profess; it is not a something which is either non-existent or depends for its existence on a body of some kind, as is implicit in all scientific speculations. Soul is not something which is created, as religious people believe; soul is not something which is evolved, as metaphysicians and philosophers imagine. Soul is the creator, the preserver, the experiencer, the knower, in every form and in every state, visible or invisible, great or small, wise or foolish, good or evil. Soul is the evolver of all that was, is, or will be. Soul is capable of three forms of existence: pure Being, independent of mind or matter, as "vision itself, pure and simple, unmodified" by any subject or object, and this is the Spiritual *fact* of all souls; Self-existence, self-created and self-preserved meta-physical existence as mind or intelligence; dependent existence in forms created by other souls. The first is the fact of universal immortality, conscious or unconscious, vaguely implicit in all such ideas as a First Cause, as the conservation of energy, as the indestructibility of matter, and so on. It is *absolute* as distinct from *relative* being. The second is *consciously* mortal or immortal, dependent only on the ideas held by the soul itself; the third is the antithesis of the first, because purely relative and conditioned, as the other is absolute and unconditioned.

Man, like every other soul, is immortal in Spirit, mortal in form, and may be either mortal or immortal in Intelligence or Mind, according as his ideas of Self are finite or infinite, universal or relative. *Conscious individual immortality* is the goal of all Evolution of Soul.

ON THE LOOKOUT

An Educational Experiment

According to *Science*, Sept. 2, 1927, Senor Juan F. Olaguibel, in charge of drawing under the Ministry of Public Education of Mexico, states that when children are allowed to draw without instruction and as they please, their work is remarkable for its great beauty; and that other studies "stick" better when spontaneously illustrated. The system, he thinks, sets free the imagination and instinct.

Now, in this there is much room for discussion. The system advocated seems by all means adapted to education in the creative. But how about the nine-tenths of all the work worth doing which is merely reproductive? Is the self-discipline which is necessary for efficient and cheerful performance of the latter, compatible with the system of "doing as one pleases?" So many times we have seen small monsters of selfishness created by ultra-modern parents who did not believe in "hampering the individuality" of the child! Can a child be taught to use stern self-restraint in one part of its activities, while taught at the same time to give rein to its fancies in others? It can, but not easily. The feat can be performed only by self-classification of the acts and thoughts appertaining to the various divisions of the human principles —unknown to science—and so achieving the proper proportions of "the eternal fitness of things."

To wash a sink-full of greasy dishes in a spirit of willing service, recognizing in the humble work the discharge of one of the seemingly insignificant duties, the sum total of which "cause this wheel already set in motion to continue revolving"—this is vastly a greater, a far more rare feat, than to paint a Corregio or Titian in the spirit of vainglory or even of that artistic self-absorption in a beloved task which shuts out concern for the weal of the world.

To teach the child in the use of its individual creative powers a stubborn maintenance of its right to think for itself, and with it the duty of laying all powers and rights on the altar of humanity—this is no easy thing. But it can be done. In the adult, successful resolution of the seeming paradox means one great difference between discipleship and mere aspiration.

The Marianas

Lieut.-Comm. P. J. Searles, U. S. N., describes the magnificent sculptures, the Lat'te, erected unknown centuries ago, on the Mariana Islands (surrounding Guam in the Pacific) by a race whose very name has vanished from tradition. In size, skill, and industry indicated, he

compares these remains to those at Stonehenge, Easter Island, and the Maya cities. (*Scientific Monthly*, November, 1927).

Science, July 1, 1927, reports that redwood trees imported from California and planted in western Washington, show a great growth in fourteen years—more than any other variety. Redwood trees are now known to have originated in Central Asia. If they traveled by way of Behring Sea to reach California, agreeably to orthodox geological theories, then why are not the entire coasts of Western Washington and Oregon covered with them? Why are they confined to California, with a few sporadic groves in Southern Oregon?

According to *Science News-Letter*, Feb. 12, 1927, Prof. Douglas Campbell, of Stanford University, thinks that the relationship of vegetation in Australia, New Zealand and Hawaii shows a possibility that these lands were once parts of a huge land mass in the Southern Pacific Ocean.

The same publication, Sept. 3, 1927, draws some speculations as to the causes of the peculiar distribution of animals, birds and plants in different lands. The article states that if fossils of intermediate types of marsupials, ostriches, beaked parrots, plants, etc., are found in the rocks of Antarctica, it will constitute evidence that that land once was a connecting link between Africa, Australia, and South America, or may even lead to a conclusion that these four continents once constituted a single land mass. This is at least a pretty definite admission that the present continental arrangements are highly insufficient to explain the known facts of science.

WELL?

Now, the idea of a Pacific continent, old and basic as it is in Theosophy, was not unknown in science even before Theosophical days, but it has certainly not become respectable until within the last decade. Therefore to the most obtuse mind the following should be another convincing proof of Madame Blavatsky's unfailing ability to ally herself with despised but ultimately victorious minorities.

> The third Continent, we propose to call "Lemuria." The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian Ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its high-land tops which are now islands . . . (*Secret Doctrine*, 1888, II, 7).
>
> "Lemuria," . . . was then a gigantic land. It covered the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia, and

the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence, it stretched South across what is known to us as Southern India, Ceylon, and Sumatra; then embracing on its way, as we go South, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when, from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26 S., and longitude 110 W. (*S. D.*, II, 323-4).

It (Lemuria) stretched, during the Third Race, east and west, as far as where the two Americas now lie, and the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific and a large bit of California, which belonged to it. (*S. D.*, II, 328).

Where Are The Men?

As to that lost humanity—M. W. Stirling, representing the Smithsonian Institution, found a race of Negrito pygmies in the Nassau Mountains of New Guinea, living in a "stone age" stage of civilization, and supposed to have come from Africa approximately 100,000 years ago. The *Secret Doctrine* says of such degenerate remnants:

Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks—*e.g.*, the wild men of Borneo, the Veddhas of Ceylon, classed by Prof. Flower among Aryans (!), most of the remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.

The Australians of the Gulf of St. Vincent and the neighbourhood of Adelaide are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance*. They are, however, degraded *men*—not the closest approximation to the "*pithecoid* man," as Haeckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (*S. D.*, II, 195-6).

Yet these relics are all that is left of the first civilization the human race ever knew on this planet, and strange as it may seem to the modern mind, to think of civilizations living in those vanished millions of years, there have nevertheless been innumerable intervening cultures now lost except to tradition, and some which in their day stood far higher than that of the present.

The Enigma of The Ice Ages

In *Science*, April 22, 1927, appears an article of great interest to Theosophists acquainted with geology. It is written by Paul McClintock, of the University of Chicago. A. P. Colman points out the

impasse at which science is arriving, in the attempt at explanation of the recurrent ice ages of the world.

> Defects in all existing theories of the cause of ice ages are pointed out. But the author confesses he is unable to propose something better. In his opinion the solution must come from general and local causes in a combination of astronomic, geologic and atmospheric conditions.

Dr. Lauge Koch, a Danish explorer, finds evidence that Greenland was once a tropical country. (*Washington Evening Star*, Sept. 21, 1927). The facts go together. There is hardly a phenomenon of the earth's action which science will ever be able in the end to reduce to purely mechanical causation, and this is as true of the phenomenon of glaciation as of the rest. Yet the real cause has been known for ages.

> The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time. (Footnote) The first occurred when what is now the North Pole was separated from the later Continents. (*S. D.*, II, 138).

And incidentally, how did H. P. Blavatsky, in 1888, know what in 1927, came as a rather novel discovery, with regard to Greenland? Possibly in her day there were some scientific suspicions of the former status of Greenland, but even if it were so, the passage is still another evidence of the manner in which H. P. B., binding all scientific phenomena together with an unbroken causal chain, proves herself the greatest scientist of them all.

THE LIVING EARTH

Perhaps nothing could seem more bizarre to the mind of the materialist than the Theosophical doctrine that all matter everywhere is actually life; and not only life, but life on its way upward to consciousness and self-realization in the far-distant future, led and directed unknowingly by the mind and psychic powers of man himself. Yet year by year the very force of scientific discovery itself steadily breaks down the phantasmal barriers between the animate and the inanimate.

Science now not only suspects, but preaches the truth of the following:

> Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings . . . The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology . . . It

> hardly seems possible that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (*Secret Doctrine*, 1888, I, 49).

And if consciousness is an aspect of life in man, at what logical point can one draw a "pass-not" between that which can acquire consciousness and that which cannot? If the power of thought can affect the atoms of carbon, hydrogen, nitrogen, and oxygen in a man's arm, and force them to do his will, why cannot his powers, though acting unseen and unsuspected through other channels, affect in other ways the same forms of life in the body of the earth, and the atmosphere thereof?

Science begins to find that much which has been considered inanimate is now organic in the conventional sense of the word. We have two interesting articles at hand; one by Dr. Selman A. Wakeman, in the *Scientific Monthly*, July, 1927; another by Sir John Russel in *Science*, June 24, 1927. Dr. Wakeman shows that the soil in great part is actually living matter, and Sir John writes of a whole universe of soil micro-organisms and the important and far-reaching effects wrought by them

Politics—Domestic and Foreign

In April another of Chicago's famous "elections" was celebrated with the usual *eclat* of rattling machine guns, kidnapped or murdered candidates, intimidated voters under the thumbs of hired assassins, robbery and stuffing of ballot-boxes, and general pandemonium.

In the meantime some history of the Nicaraguan situation and of our forthcoming supervision of her next election, is given in the *Literary Digest* for April 14, 1928. We got into Nicaragua, as usual, because of "damage to American interests" in the course of internal warfare. Our representative, Col. Stimson, induced both sides to lay down their arms pending an election to be supervised by the United States this coming October. It would naturally be supposed that the government kept in office by us would be first to favor such a supervision. Now, the Nicaraguan House of Deputies, dominated by the *Conservative* party, has rejected the bill authorizing such supervision. Why? Either the Conservative party expects a fair election under our supervision, and *fears* it; or else the entire people of Nicaragua find us, despite our beneficent hypocrisies, unwelcome "saviors." And if the Conservative government, which we established and supported, is afraid of a fair election, where do we stand morally? If the whole people have seen enough of us to wish to see the last of us, what becomes of our pretence to be the real representatives of a people misgoverned by their own?

Says the *Cleveland Plain Dealer:*

> Our whole enterprise in Nicaragua has been clothed in diplomatic make-believe. Protesting our purpose not to intervene, we intervened. Pretending that our armed forces were in Nicaragua to protect American lives and property, we proceed to prop an unpopular native in the President's chair, to tell the Nicaraguans whom they may and whom they may not have to govern them. We chase a "bandit" through the wilderness, at the cost of more American lives than the original intervention could have saved. Finally, we decide that an election six months away requires our supervision with rifles.
>
> Latin-American opportunities for American intervention are certain to recur from time to time, as they have in the past. The Monroe Doctrine gives us a particular role to play. That the policy in such cases needs clarification is amply demonstrated. Our whole course in Nicaragua is punctuated with question marks. Why did we go in; why do we stay; what authority—legal or moral—justifies our purpose; do we propose to continue in the future the same policy that sent us to Managua?
>
> The entire Western world has a right to know.

Meanwhile, as proof of our own capacity for self-government under all circumstances, there is Chicago; to say nothing of orgies of organized crime daily turned loose in a dozen cities of the Union, and a crime rate undreamed of before in any nation, savage, civilized, or barbarian!

Health and Behavior

In modern psychology "good" and "evil" have disappeared, to be replaced by "normal" and "antisocial." The "normal" is the animal which functions according to the mode decreed by mechanical evolution, with just the proper balance between appetite and the fear of consequences. The "anti-social" is the machine in which the former has overcome the latter and the individual selfishness has come into conflict with the general selfishness. There is no such thing as a power of choice, a "soul," or a moral nature, and the law of cause and effect has no substance in the moral world, because consciousness itself is an illusion; the body is a machine which functions as may be, and the only social problem is to keep the screws of that machine tight enough so that it will mesh nicely with the other machines with which it is interdependent. And so of course any "anti-social" tendency must be some disarrangement of the wheels; the difference between a Christ and a Nero is, as the leader of the "behaviorists" would chastely express it, a matter of "gut behavior." This is the offal which forms the teaching of those who, possessed of the utmost respect for their own learning, have charged themselves with the matter of steering the human soul in the way it should go. And so, of course, when one of the machines reasons that it is a little more clever—more mechanically perfect—than the others, and that the whole distinction between "good" and "evil" is a matter of being in front of or behind the bars;

when one reasons thus from the "facts" presented by modern psychology, and acts accordingly—why, modern psychology has no causative responsibility in the matter at all! What could a purely mental state, which can't exist anyway, have to do with the souring of some mechanical brain cells, and the consequent erratic action of the machine which they governed?

But now and then arises someone who acts as though there were such a thing as mentality—and proves it by the nature of his cerebration.

In the *Literary Digest* for Sept. 3, 1927, Dr. Frankwood E. Williams, of the National Committee for Mental Hygiene, New York, says that much trouble is created by the fantasy of teachers and parents to the effect that every erraticity on the part of children must be laid to bad teeth, poor digestion, and whatnot. He states that on the contrary the "bad" boy may be one of sound physical, nervous, and mental health.

Previously we have noted another authority, Dr. Karl Pearson, as having discovered the fact that sickly children are often the best-behaved as well as the best scholars.

Dr. James S. McLester, of Birmingham, (*Science News-Letter*, May 28, 1927) says that one-third of the people who see doctors about their digestion are suffering primarily from emotional upsets, and that to effect a cure it is necessary to change their psychology.

Insanity and Environment

Like cancer—to which it is more closely allied than some may suspect, and that through the link of modern materialism—insanity is frantically exercising medical ingenuity in these days. It is, in fact, increasing so fast that we are all scheduled to be insane within two hundred years according to the percentage ratios of increase adduced.

In *Science News-Letter* for June 11, 1927, occurs an article by Dr. Emily C. Davis on the various causes of insanity now considered active. Many theories hitherto held are now shown to be false, and opinion is arriving at the conclusion that environment, not "heredity," is the great cause of derangement. So? But did any man ever go insane under circumstances which had not been endured, without insanity, by hundreds before him? Where then was the weakness? Heredity, or the product of his own self-chosen line of thought? All too seldom can it be traced in any noticeable "heredity." But as it has been proven over and over that a mental attitude can cure or kill the body, why not the mind? Is collapse not the inevitable Karmic result of a misused mentality as much as of a misused body? What could be more simple, better upheld by the phenomena of life as lived?

A Moral Cause

And the basic cause is the *moral* one of egotism. Sometimes, perhaps, a mind collapses under distress for others; but almost always it is a case of ingrowing morbid egotism which brings the disaster.

Now, in truth, suppose, just suppose, that there really is such a thing as unity of all nature under the unbroken rule of cause and effect. Then is it not obvious that the only *natural* mode of life for any being is one which is devoted to the good of the whole, first of all? And if so, comparison of our modern basis of life and thought with the *natural* rule should leave no doubt as to the cause of our universal illnesses.

Wisdom From Unexpected Quarters

It is not often that one can commend the remarkable Editor of the *Journal of the American Medical Association*, but in the *New York Times* for Jan. 23, 1927, Mr. Morris Fishbein states that the various rejuvenation fads remain empty dreams, although the normal span of life has been increased through reduction of infant mortality and improvements in public hygiene. Says he: "Not one of the schemes promoted by faddists and quacks today with the claim that it produces rejuvenation of the human body has borne the test of medical science." Or any other test, for that matter.

In the *Literary Digest*, for Aug. 20, 1927, Dr. Leonard Williams, physician to a British insurance company, says that old age is due to a gradual deterioration of the plasma of the blood, not preventable, but which can be staved off by light eating, occasional fasts, and attention to the quality of food; also that these means will help maintain the physical and mental powers to the end of life. All these are good material applications of the Theosophical principle of the "middle way"—moderation in all things pertaining to individual desire.

As to this deterioration of the body—a compound of cells which in themselves are potentially immortal—there is no coherent explanation in material terms, for the coherence of matter is not self-creative or self-sustaining. The continuance of a material form is due to the intelligences in it in their mutual cooperation, functioning by virtue of the *formative idea of self*—the idea which in one of its phases, is the much misunderstood and much misused "astral body." Its condition and coherence is product of the "mental deposits" brought forward from other existences, and so it will be in future lives also. Few men live nearly to the limit set by the natural coherence of their inner selves; if they reached that limit, they would become conscious of what some ancients have experienced as the "instinct for death"—the natural weariness of the soul which is coming upon its time for dream, sleep, and rest—the repose antecedent to another incarnation.

Food and The Soul of Man

When it is understood that every living body literally swims in a sea of universal life, which also comprises every particle of his body as of his mind; when it is understood that evolution is continuous and limitless, and that the very highest capacities of the Self are due to the unfoldment of the possibilities resident in the essence of Primordial Matter, just as much as the restless activity of physical life is due to the Spirit essence included in the sea of atoms: when all this is truly understood, there cease to be any unimportant things, and even such unlovely operations as the ingestion of food must have cosmic significance.

For all matter is mentally impressible; it is that impressibility to higher intelligences which gives form to its evolution, and all matter seeks communion with, and absorption into, such centers of higher intelligence, by a blind instinct. Our bodies are thus channels of communication with material nature at large; tons of food pass through our possession and back to nature, every particle of it charged in some degree by the contact. The attitude of mind with which we sustain our bodies is therefore of importance, for it determines the class of potential intelligence which allies itself with us, as well as the ultimate effect the association has on us. And for that reason eating was once, and in some quarters still is, regarded as a rite. Now, what are the obvious rules of that rite?

First, that greed and self-indulgence be eschewed, and that the natural object of the function be kept in mind; second, that no more and no less be taken than needed; third, that ill associations and low or brutal origins be avoided in the selection of food. And by this, we do not mean an arbitrary physical abstinence; a *desire* for coarse or tainted food will result in a selective metabolic action which will offset any mere material abstinence. As the whole nature reaches a purer plane, it will be found that the tastes in food will change—the inevitable working of karmic law.

Overindulgence and "Asceticism"

The prime physical curse of the race in eating as in so many other directions, is the performance of the action for the sake of enjoyment only. This is a morally evil basis, and results in a clogging of the mental and moral as well as of the physical faculties—and it defeats its own object by dulling the tastes and destroying the very pleasure which was sought.

Discovering this, there is a great movement on foot to cure all ills by fasting and dietary observances. After many years of persecution inflicted upon dietary faddists, the medical profession now admits method in their madness.

Dr. F. G. Benedict, of the Carnegie Institution, and Prof. E. G. Ritzman, New Hampshire Agricultural Experiment Station (*Literary Digest*, October 8, 1927), maintain that the withdrawal of food from the organism throws the demand for energy to maintain life upon the organism itself, and results in readjustments to secure a minimum demand upon the stores of energy. As usual, the *fact* is accepted as soon as a plausible theory could be found to fit it—not before!

The slight attention paid by medical science to matters of diet is shown by the fact that medical men are still at loggerheads over the relative merits of brown and white bread. The late Harold Frederick wrote:

> This spectacle of eminent physicians and physiologists unable to agree on such an apparently simple question as to whether people should eat brown or white bread is not edifying for the public. They must conclude that medicine and science are far apart, not on speaking terms.

It certainly does indicate an astonishing neglect of what, under the material theories of modern medicine, must determine to a vast degree the physical nature and well-being of man; for that physical nature must be extracted almost entirely from food. Maybe there is not much credit or profit in telling the plain truth to the glutton; in fact, more than one physician has said that very thing!

The capacity of the body to correct its own ills when relieved from a surplus of food, is shown by experiments at Milwaukee, by Dr. M. G. Peterman, who has had high success in curing epilepsy by diets high in fat but low in carbohydrates and proteins. (*Science News-Letter*, Sept. 24, 1927.)

Dr. T. Swann Harding, in the *Scientific Monthly* for Nov. 1927, gives great credit to Plato and others of ancient times, for their doctrines of right living in regard to good health, and admits that modern medicine is coming round to their viewpoint.

"IN MEDIAS RES—"

The great danger in all this, of course, is mistaking the effect for the cause and in centering the attention upon the visible and secondary factor while forgetting the primary. Fasting is made necessary by overindulgence or perverted tastes—it is a species of back-tracking over a wrong course, and so with other remedies. How much simpler to cultivate self-control and develop the proper tastes to begin with! And how difficult, in an age whose science, philosophy, and religion teaches that gratification is the whole aim of existence!

Looking over the field of food faddists and cranks, there is a high percentage of fanaticism noticeable. It seems as though every individual who has found some one method best for himself and his friends, makes it the aim of his life to force it down the throats of the

rest of the world; and with many a meticulous concern for the details of diet and food preparation dulls the whole horizon of thought. What a miserable existence! As a matter of fact, no one who holds to the principle of moderation in consumption, and of purity in origin and preparation, need concern himself with details, or make a nuisance of himself among his friends. Nor is it advisable to advocate panaceas where the food affinities of each individual must be so vastly different.

Most perverted of all is the viewpoint which seeks "spiritual development" through diet. Only indirectly, through the attitude of mind with which it is consumed, is food concerned. If the inner nature is rectified, the outer will conform.

Crime and Punishment

Recently an increase in the California crime rate has led to extremely severe and repressive legislation, among other measures being an habitual criminal act which goes the famous "Baumes Laws" of New York one better. As a sequence, during the past year, crime in California has increased 25 per cent! A bright outlook indeed for the future! (S. S. Hahn, a lawyer writing in the *Los Angeles Record*, April 2, 1928.)

Mr. Hahn is of the opinion that punitive methods as prevention of crime have failed, and rests the responsibility for reform upon education. So far so good; but what kind of education? Here is the reasoning of Dr. Wm. J. Hickson, of the psychopathic laboratory of the Chicago courts:

> "Our basic finding, during 12 years' examination of 40,000 criminals, is this:
>
> "Criminals are constitutionally defective. It is impossible to reform them. Defectives, or the inferior or semi-defective classes generally, from which criminals are bred, reproduce at a much faster rate than normal or superior individuals. The modern organization of life, particularly in America with its great economic surplus, enables more of the inferior and the unfit to survive and propagate than ever before.
>
> "As a result, bad heredity is in the ascendent and good heredity is on the wane. Human society is definitely menaced by the ascendency of the unfit.
>
> "In applying itself to the undertaking of ending crime, and saving society from the dominance of the unfit, science has two recommendations to make:
>
> "1. Segregate congenital defectives before they have an opportunity to commit crimes.
>
> "2. Make it impossible for defectives to reproduce their kind."

Now, implicit in all this are the following ideas: (*a*) that a newborn child is an original construction which has never been in the world before; (*b*) that its mental and moral condition are the result of mechanical agencies set in motion before birth and over which it has

had no control—both implying, that there is no such thing as a law c moral causation in the world, and that the race is to the strong an intelligent regardless of morality.

If Dr. Hickson had spent as much time in studying the reasonin of prisoners as in testing their reflexes, he would have found that it i precisely from his basis of "philosophy" that their careers have bee ordered, and that his kind of thinking constitutes a moral cause c which crime and criminals are effects. For what is the *moral* differenc between the man who is honest because it is the "best policy," an the one who acts from the same moral basis but does not see quit so far?

QUESTIONS

Setting aside for the moment the fact that innumerable invest gating bodies and various individuals have determined that intelligenc has nothing to do with crime, quite as "scientifically" as Dr. Hickso has arrived at *his* theory, has he taken into consideration the fact tha prison populations comprise only a minority of all criminals, who ar there just because they *are* low in intelligence and thus easily caught Has he tested 40,000 respectable persons in the lower ranks of financia competence and compared the results with those of his prisoners Has he taken note of the fact that under our social system a crimina who is intelligent enough to succeed on a large scale financially ca with difficulty, because of that success, be convicted? Does he tak into account the untold numbers of business men whose tactics are a "anti-social" as those of any criminal—in fact, produce more wide spread distress—but who stay "within the law"—or does the crim consist, to him as to society at large, in the foolishness of being caugh and not in the iniquity of the act? And if so, would not the elimina tion of the subnormal criminal be a disaster rather than otherwise?

Let Dr. Hickson's ideas prevail, and we will have the dullard among criminal egos forced away from incarnation, to be dealt wit out of time and place in future centuries, delayed in their Karma an entailing delay to all the rest; we will have stupidity in crime elim nated in favor of high intelligence in the same sphere, and society a large with its back to the wall against a menace formerly undreamed o

There are plenty of real scientists who are fully awake to the foll of identifying crime with low intelligence; and while Dr. Hickson reasoning may be that of a "psychologist" in the modern acceptanc of the term, it is also the reasoning of a pseudo-scientist and a psy chological ignoramus.